

BAPTIST MISSIONS ON THE FRONTIER



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BAPTIST MISSIONS ON THE FRONTIER



— A PARSONAGE IN WYOMING —



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Jonathan Goings, D. D.
First Corresponding Secretary, 1832-7.



BAPTISTS ON THE FRONTIER

By HOWARD B. GROSE, D. D.

I

A GLANCE BACKWARD

WHAT have American Baptists done in frontier mission work? To answer that question is the purpose of this study.

Baptists are many because they are missionary. From the beginning they have been missionary and evangelistic in spirit. The first Baptist Church in the United States was founded by Roger Williams and his associates in Rhode Island in 1639. Roger Williams is commonly known as the apostle of religious liberty, who gladly suffered exile for his principles. He should be known and honored also as the pioneer evangelical missionary to the North American Indians. We constantly hear of Eliot and Brainerd and Jonathan Edwards in this connection, but rarely if ever of Williams, who led them all. Before he left England he advocated the colonization of the New World for "the propagation of the Gospel to the Indians." Soon after his arrival in 1631 he enthusiastically applied himself to their evangelization, thirteen years be-

The Mis-
sionary
Spirit

Roger
Williams
the First
Indian
Mission-
ary

4 Frontier Work of the

fore John Eliot began his work among the Pequots in Roxbury. Williams wrote, "God was pleased to give me a painful, patient spirit, to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue." In all the region about Providence, he tells us he preached "to great numbers, to their great delight and great convictions." He published "A Key" to the Indian language. This was the spirit and example of the great Baptist leader, who was first and foremost a missionary.

Mission Work of Local Churches

This missionary spirit is characteristic. Few of the early churches were satisfied to live unto themselves alone. For a hundred and fifty years before our national missionary societies were organized, the striking figure of the self-commissioned missionary preacher was to be seen on the frontier. Local pastors deemed it their duty to carry the gospel to the destitute regions beyond; and local churches deemed it their duty, in turn, to let their pastors go temporarily on these missionary journeys. "And," says the history of the Shaftsbury Association, speaking of the sending of two pastors southward, in 1789, "as was the custom in those days, supplies were provided for their churches, in part, while they were absent, as well as for other destitute churches, by one minister and another, leaving his own people a Sabbath at a time, with their willing consent, to labor for the comfort and edification of sister churches, thus left without a pastor. This was the early form of Home Mission effort, to plant new churches and strengthen the feeble ones scattered in the then wilderness of our wide domain."

Thus there was a co-operative although unor-

ganized effort. In New England, New York, Pennsylvania and along the coast these true missionaries went, and they furnish us with tales of heroism equalling those of the pioneer woodsmen and settlers to whom they ministered. recompensed chiefly by the reward of a good conscience, these pioneer evangelists visited the new settlements, making long and lonely horseback tours, traversing forests by the blazed trails, fording streams, floundering through swamps, frequently sleeping outdoors, sharing the coarse fare and lot of the settler, suffering not infrequently but uncomplainingly from fever and rheumatism induced by exposure, preaching forty or fifty times in as many days, and counting it all joy for the privilege of ministering to hungry souls. All honor to these brave, unselfish men who of their own initiative undertook to meet the need they saw. The country and denomination owe much to them.

Heroic
Pioneer
Pastors

As early as 1801 the Shaftsbury Association already mentioned (organized in 1780 and embracing churches in Vermont, western Massachusetts and eastern and northern New York) began to raise funds definitely for domestic missions, and the session of that year, we are told, "was distinguished by the development of a missionary spirit that glowed with a zeal for the spread of the gospel among the new settlements of the 'far west,' (which then was to be found in western New York, Upper Canada and Ohio). And a feeling of concern for the red men of the forest was cherished among the fathers of the association." As a result, three pastors were commissioned to go on "tours of exploration and labor," striving to reach both the Indians and the scattered white settlers. And the quaint ex-

Work of
the
Shafts-
bury As-
sociation

6 Frontier Work of the

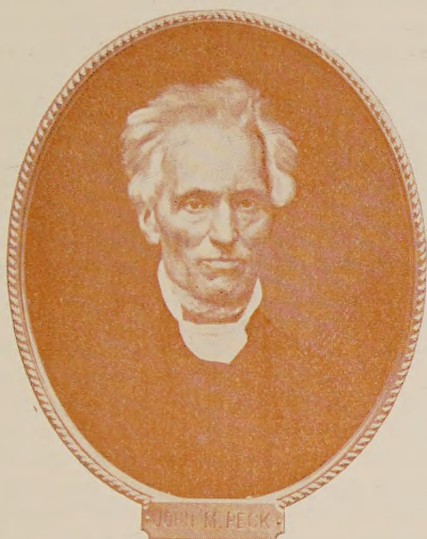
pression follows, "Thus did the lines of gospel influence go out from the Shaftsbury Association toward the setting sun, through the labors of such men as Blood, Covell, Warren, Craw, Gorton and Jonathan Finch." Elder Lemuel Covell, of this group, was a missionary martyr, for he fell victim to typhus fever in Canada, while on one of his trying tours, and died in 1806, aged 42. The record of his brethren says, "he was indeed a flaming herald of the cross."

The First
Baptist
Mission-
ary So-
ciety 1802

The first Baptist organization specifically and solely for missions was the Massachusetts Domestic Missionary Society, organized in 1802 "to furnish occasional preaching and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper." Here is a Home Mission Society, born twelve years before the organization of the Baptists for Foreign Missions; and the missionaries of this Massachusetts Society went as far west as Ohio, Illinois and Missouri, before work outside of Massachusetts was relinquished in 1833. This Society sustained John M. Peck when the General Convention dropped his work and did much to make the Home Mission Society possible.

Other
Organi-
zations

The second organization was the New York Baptist Missionary Society, organized in 1807, which also sent a few missionaries westward, but in 1832 limited its efforts to New York State. The General Convention of American Baptists, organized in 1814 for Foreign Missions, under the call from Judson and Rice, did not overlook the home field altogether, but had missionaries among the Indians, and appointed two missionaries to the Mississippi Valley until it dropped this work in 1826.



This was the situation when the evident need of a national society for the great home field led to the organization of the American Baptist Home Mission Society in New York City, April 27, 1832, its object "to promote the preaching of the Gospel in North America." The new Society was born of the zeal, faith and persistency of two great Home Mission leaders, John M. Peck and Jonathan Going.

Peck was a local pastor at Amenia, New York, when he heard the call to the unevangelized people—white and red—of the Mississippi Valley, and by his earnestness, coupled with the pleadings of Lu-

The
American
Baptist
Home
Mission
Society
1832

John M.
Peck,
Founder

8 Frontier Work of the

ther Rice, the foreign missionary, induced the General Convention to send him forth with his little family into the western wilderness (Missouri).

Jonathan
Going,
First
Secretary

After fourteen years of wonderful service, Peck found a powerful second in Going, the six-footer Scotch-Yankee pastor of Worcester, Massachusetts, described as "a vast, walking, magnetic machine, at every step giving off sparks." Going goes West, travels with Peck, has his missionary enthusiasm, which is already great, intensified, and grows in the conviction of his duty to devote himself to the interest of Home Missions. In the hearts and brains of the two men the Home Mission Society had its inception, and when organization was effected Going became the first Corresponding Secretary, charged with awakening the interest of the denomination at large in the new undertakings, and of securing financial support; while Peck went on with his western field work, founding churches and schools, and making lasting impress upon the Louisiana Purchase, that mighty frontier region where the character of future commonwealths was forming.

From that day to this the American Baptist Home Mission Society has been preeminently the evangelizing and constructive home missionary organization of American Baptists. For, while the Southern Baptists withdrew in 1845, and in the organization of the Southern Baptist Convention there are both home and foreign mission boards, the work of the Southern Home Board has been of necessity limited by circumstances. The chief burden of the frontier work has rested upon the Baptists of the North, and this work has always been national in spirit and sympathy.



A Frontier Church.

II

THE FRONTIER OF YESTERDAY

The field of the American Baptist Home Mission Society includes every State and Territory of the Union (its work in the South, however, since 1845 being restricted to the colored people), also Mexico, Cuba and Porto Rico. Pioneer work has always had first consideration and place. As the frontier has by successive stages been shifted from point to point on the map, the Society has steadily been at the front with its missionaries. Organizing and fostering churches, helping to build meeting houses, planting Christian schools, evangelizing the Indians, sowing the seeds of a Christian civilization, the Society can point to the fruits of its work in nearly every strong center the country over.

A
National
Field

10 Frontier Work of the

The West
Depreciated

There was a difference of opinion about the West in those days. Washington Irving, after his trip through Oklahoma in 1835, wrote "The great plains of the west will one time become inhabited by a hybrid race—the offspring of the aborigines of the country and the fugitives of justice from the eastern states." Daniel Webster declared that the Northwest Territory was fit only for the habitation of wild beasts and still wilder men and that he would never vote one cent to develop or defend it. A Congressman once seriously proposed to set aside as a prominent Indian reservation what is now the state of Iowa because no civilized white man would ever want to live as far west as that.

Religious
Needs the
Appeal

The great fact about the frontier that impressed the Home Mission Society was the religious destitution, and the call for missionary help. The first year—1832—fifty missionaries were laboring in twelve States and in Canada, and thirty-seven of the workers were in western fields. Particular emphasis was laid upon the early occupation of strategic points such as Cleveland, Detroit, Indianapolis, Louisville and Chicago, to which missionaries were appointed within the first two years.

Exploring and itinerant missionaries traversed whole States and Territories by most primitive methods. Travelling was not by railroad in those days. It took Peck over four months to make his first journey of 1,200 miles to St. Louis. In Minnesota, Rev. Amory Gale during sixteen years of pioneering traveled more than 100,000 miles, much of the distance with Indian ponies, and that too while a great asthmatic sufferer, frequently sleeping under his wagon, fighting wolves, in peril of Indians, enduring every sort of privation.



First Baptist Meeting House on the Pacific Coast,
Oregon City.

One of the first appointees was Ezra Fisher, who had been a successful evangelistic pastor in Vermont. His work is typical. Going first to Indianapolis he established a church there, now the leading church in its section, with a new house of worship surpassed by few if any in the land in beauty and completeness of equipment. Going on westward, Fisher organized churches at Quincy in Illinois, Davenport in Iowa, and other places, and then turned to the Pacific. In 1845 with Hezekiah Johnson he made the tedious 2,500 mile overland trip of seven and a half months. The missionaries and their families endured great privations on this journey and during years of frontier labor following. But the result was the organization of many churches, and the laying of strong Christian founda-

Men Who
Made
Oregon



The First Baptist Meeting House in Chicago.

tions in a commonwealth that owes not only its character but doubtless its place in the Union to home missionary statesmanship and heroism. These men belonged to the same sturdy type as Whitman. In their isolation they wrote: "We trust it is our love for the cause of Christ in Oregon which has led us to forego the privileges we enjoyed at home in the United States." In Oregon there are now 128 Baptist churches, most of which had the fostering care of the Society, with 8,900 church members and a Baptist college as the outgrowth of the educational beginnings of those early days.

In its second year, 1833, the Society sent a young man, Allen B. Freeman, to Chicago, then

a prairie trading post, where the Indian roamed free. Full of enthusiasm, the young missionary gathered the few Baptists and their friends and began to build a \$600 edifice for church and school. The first

Begin-
nings in
Chicago
1833



The First Baptist Church of To-day.

14 Frontier Work of the

Baptist Church of Chicago, and of the Northwest, started with fifteen members. Mother of a score of churches and still strong and influential, the church bears witness to the consuming labors of a missionary martyr; for Freeman wore himself out literally, making long exploring tours out on the prairies, establishing five churches, but dying within two years from fatigue and exposure, with this last message to his aged father: "I die at my post and in my Master's work." The missionary spirit abides to this day in the church he founded in what is now the second city of the Union.

Baptists
Build the
First
Meeting
House in
California

Upon the acquisition of California and before the discovery of gold was known in the East, the Society in 1848 sent Rev. O. C. Wheeler to San Francisco, and he erected the first Protestant meeting house in that State, the First Baptist Church. When the tides of humanity poured into Nevada, Colorado and Montana—1857 to 1861—in the eager search for mineral riches, the Society's missionaries were sent thither to preach the unsearchable riches. In the same way, when the opening of the Union Pacific Railway and the Homestead Act drew multitudes to the newly available western lands, the Society met the new demands by greatly increasing its missionary forces.

Dates of
Mission-
ary Occu-
pation

The missionary occupation of the West by the Home Mission Society was as follows: Ohio, Indiana, Michigan, Illinois, Missouri, and Arkansas, 1832; Wisconsin and Iowa, 1837; Texas, 1840; Oregon, 1845; Minnesota, New Mexico, and California, 1849; Kansas, 1854; Nebraska, 1856; Nevada, 1863; Colorado, Dakota, and Idaho, 1864; Indian Territory, 1865; Wyoming, 1870; Utah, Montana, and Washington, 1871; Arizona, 1879; Oklahoma, 1890.



First Baptist Church, San Francisco, Erected 1849.

III

THE FRONTIER TO-DAY

While recognizing the frontier of the past, many people suppose there is no frontier at present, but if we regard the frontier as that imaginary line which is carried forward by the pioneer settlers who contest with nature for the wilderness and make it blossom like the rose, establishing civilization where there was none before, we shall find it easily in evidence to-day. Indeed, the frontier, while it has been constantly changing, is wider and more important than ever.

The
Frontier
Enlarged

The frontier and the pioneer are inseparable, and they are well calculated to enkindle the imagination. The atmosphere of romance is around them. The pioneer is a fascinating figure in story, however prosaic he may prove in real life. History presents us nothing more attractive than the picture of pioneering. We see little groups of colonists along

Colonial
Conditions

16 Frontier Work of the

the Atlantic coast, in Massachusetts, New York, Pennsylvania, Maryland, Virginia. Their border line was but a few miles distant from the guarded settlement.

Narrow Vision

One writer tells us that a surveyor was commissioned in Massachusetts to lay out a highroad from Cambridge towards Albany, as far as the public good required. His road came to an end twelve miles from Boston, and his report to the government was that the work had been "pushed into the wilderness as far as the public need would ever require." He was not the only one who could not see beyond his clearing.

The West Shifting

Slowly the pioneer spirits pushed the frontier eastward into Maine, northward and westward into New Hampshire and Vermont and Massachusetts, northward from the Dutch town at the mouth of the Hudson, westward and northward and southward from this point and that, until the geographical terms had constantly to be redefined. "The West" was never the same very long. There was a frontier stage in all of our great cities and towns. The Mississippi was long regarded as the western limit, and was so when our Home Mission Society was founded in 1832. But where is the West now?

A Matter of Opinion

Dr. Clark tells us, in "The Leavening of the Nation," that he visited a primary school in Southern Wyoming, from whose windows the peaks of the Rockies were visible. To his question, how many of the children were born in Wyoming, only two hands went up. To the further question, how many of them would like to grow up in Wyoming and help make it a grand state, not a hand was raised, and when the catechism was brought to a close with the bewildered inquiry, "Where, then,

are you going?" with a united shout they replied, "West!"

Colonial
Con-
ditions

When gold was discovered in '49 the frontier took a leap clear across into California; and ever since there has been a double extension, from the West eastward and from the East westward into the region between the Mississippi and the Rockies.

This great central West, lying along the line of the backbone of the continent, is especially the frontier of to-day, although of course there is much unsettled and newly opened territory as yet in Oregon and Washington; and just now in the Dakotas a new frontier has been developed by the Government's opening of the rich Rosebud Reservation to homestead settlers, which means towns and cities and thousands of people to be supplied with gospel privileges through home mission effort.

Special
Frontier
of To-day

Settlers are pouring from all directions into the Rocky Mountain region, including the great States of Idaho, Montana, Wyoming, Utah, Nevada, Colorado and Oklahoma, and the Territories of New Mexico and Arizona. The conditions are complicated by the intermixture of races through immigration, and the frontier missionary to-day faces problems more perplexing than those that confronted the earlier pioneers of the cross, while the conditions are often as primitive and trying. Concerning the extent, the physical characteristics, and the amazing development of this great region, the Home Mission text book on the Frontier gives full and late information. The statements as to natural resources and material development and future influence cannot be over-emphasized. All this bears directly upon the importance of timely Home Mission work.

Rocky
Mountain
Region

18 Frontier Work of the

Work that
Tells

The American Baptist Home Mission Society, which has generally gone ahead of the railroad, as we have seen, is actively engaged in all this region. During the year 1908 the Society aided in the support of 178 missionaries in the seven States and two Territories named, at a cost of about \$40,000; and helped by gift and loan twenty churches to build meeting houses, to the extent of \$14,964. In most if not all of these cases it would have been impossible to build but for this essential aid. Nearly all the houses of worship in this wide section, indeed, were made possible by similar aid from the Church Edifice Department of the Society, which since 1881 has helped 2,735 struggling churches in securing a church home, which is absolutely necessary for strength and permanence.

Steady
Growth

The Baptist work in these sections has been greatly prospered. The spirit of evangelism has prevailed. Even in Utah, which has all the difficulties of any frontier State, with Mormonism added, there has been an annual increase by baptism of ten per cent. Wyoming reported an increase of twenty-three per cent. in a recent year. In Idaho there were 987 Baptists in 1900, and 1,598 in 1907. In the same period Utah increased from 614 to 1,100, Wyoming from 400 to 827, New Mexico from 800 to 2,500, and Arizona from 461 to 1,343—gains from sixty to three hundred per cent.

A Truly
Western
Pace

Six years ago a certain town in Montana had 3,000 inhabitants. A Baptist church was organized with ten members, through the help of the Home Mission Society. The population is now 14,000, and this same church has now 300 members and a \$12,000 house of worship, is self-supporting, and pays its pastor \$1,500 a year. That is the way the work



First Meeting House in Oklahoma City.
For New Edifice, see Picture in "The Frontier."

grows, and the kind of fruitage in hundreds of places.

The First Baptist Church in Oklahoma City was organized in 1889, and the Home Mission Society aided liberally in building the first meeting house. Now this church has more than 1,000 members, and a house, one of the finest and best equipped in the West, which cost \$104,000; while two other churches have gone out from the mother church. But for the Home Mission beginning, there could have been no such results.

Take the home mission work in Oklahoma as an illustration. Here is an eighteen years' record of frontier development in the Southwest: The Home Mission Society's annual report for 1889 says: "The

First
Church,
Oklahoma
City

Typical
Develop-
ment in
Oklahoma

20 Frontier Work of the

opening of Oklahoma (April 22, 1889) calls loudly for missionaries and chapels, and to these calls the Society must at once respond." Early in 1890 two missionaries were sent to Guthrie and Oklahoma City—two strategic points; followed soon by a third and general missionary. A gift of \$1,200 was made toward the chapel in Oklahoma City, and with this help the church went forward, the Society of course aiding in the support of a pastor until the church could become self-supporting. In October, 1890, there were 20 Baptist churches reported, with 377 members, and eleven pastors were on the field. In 1908 there were in that portion of Oklahoma about 25,000 Baptists, and in what was Indian Territory some 30,000 more, making a total of 55,000, including about 4,000 Indians and 18,000 Negroes. In this development the Southern Baptists have had share but for about ten years, in the swiftly formative period of the new Territory, nearly all the missionary and church edifice work was done by the Home Mission Society. Since 1900 there has been co-operation between the northern and southern missionary societies under the name of the Baptist General Convention of Oklahoma.

Money
Well
Expended

The Home Mission Society has expended in the two territories now forming Oklahoma a total of \$287,000 for missionary purposes, \$275,000 for educational work, chiefly among the Indians, and \$47,000 in gifts for church edifices—a grand total of \$610,000. Nearly 150 churches have been aided in building houses.

New
Mexico

The Society sent the first Protestant missionary into New Mexico, his labor beginning at Santa Fe in 1849, among the Mexicans chiefly, as the American population was very small. In all the So-

ciety has expended about \$136,000 in New Mexico for missionary purposes, and nearly \$10,000 in meeting houses. The Woman's American Baptist Home Mission Society has also done educational and missionary work among the Mexican population at Velarde. The growing importance of the Territory, soon to become a State, is recognized, and the Society will not neglect the opportunity for early occupation of important points. Delay in frontier work is fatal.

The first missionary to Arizona was appointed in 1879, when the population was scarcely 40,000. Irrigation has brought Arizona to the front. We now have 27 churches, organized in a Territorial Convention, as visible results of an expenditure of \$83,000, besides church edifice gifts amounting to \$5,550 more. Nineteen missionaries are now at work. In 1908, with the aid of the Home Mission Society, a \$15,000 house of worship was built at Tucson. This equips us for work in a leading place, but there are many other important places that must be occupied. This statement can be repeated concerning every frontier section, as will appear when we come to consider the present needs.

Arizona
1879-1908

IV

THE PRESENT SITUATION

For the following view of the great frontier field of to-day we are indebted to Rev. Bruce Kinney, who has been for years engaged in frontier missions, and knows personally whereof he speaks:

"The question is sometimes asked, are we not doing too much for these people in proportion to the

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Are We
Doing too
Much

population? Ought they not to do more for themselves? With all their prosperity ought they not to be paying their own expenses? This is a fair question. To be sure there is wealth enough to carry on all the religious work that is being done and more. So there is in every foreign country where we are doing missionary work. The trouble is that neither here nor there is it consecrated to the Lord.

A Good
Showing
for the
Frontier

"But let the Year Book answer this question. Last year these frontier churches gave \$10.47 per member for home expenses, and an average of \$1.30 per capita for missions and \$14.00 per capita for all purposes. Five States taken at random—Ohio, Connecticut, Illinois, Maine and Iowa—averaged for all purposes only \$10.00 per capita, in spite of the fact of many large individual gifts. In fact the membership of only one State east gave a slightly larger average and that was Massachusetts. With all their problems of carving new homes out of the desert and providing for public schools and other public enterprises, these few Christians in the Rocky Mountain region, in spite of their limited wealth, are averaging more for Christ's kingdom than their brethren amid the accumulated wealth and settled conditions of the East. It is also a fact that the churches that are being helped usually raise more per capita than their self-supporting neighbors. Indeed, the official figures of the mission churches of western Washington for last year show that they raised an average of \$22.30 per capita, of which \$2.00 was for missions. Members of Wyoming mission churches averaged over \$21.00 for all purposes.

"We hear a great deal about the over-churched

West. Nowhere is it more over-churched than the East. Some towns have more churches than would seem wise but this, as a rule, comes about in a natural way. For instance, a sudden slump may take place in the price of some metal. As a consequence mines and mills are closed down. A town which had a population of 3,000 prosperous people may have not more than 300 in three months. Scores of towns that might be mentioned have gone up and down several times each with the rise and fall of their peculiar industry. In one of these depressing periods shall the churches close their doors? Or shall they hang on till some lucky turn of the market brings these same people or others flying back again. It is usually others, and the work is all to be done over again.

Unusual
Con-
ditions

"After all that has been accomplished there is still great religious destitution. In Utah there are 400 communities served by post-offices and only about 80 of these places have any Christian work. There are 40 cities and towns each having a population of 500 or more in which there is no Christian work being attempted.

Existing
Desti-
tution

"In Wyoming I visited a town of 400 people and no religious work of any kind in the town. I could not find an out-and-out Christian man or woman in the town. It was here that a cow-boy was killed in a saloon brawl. His friends sent for the nearest preacher, 100 miles away, but he could not come. Finally the nineteen year old girl who was there teaching school was forced to conduct the funeral in order to give the Christian burial requested by his parents in the East. This she did in the presence of a crowd of saloonists, gamblers, cowboys and scarlet women in the dance hall. In

A Pathetic
Illustra-
tion

MAP OF THE ROCKY MOUNTAIN REGION WHEN



The Special Frontier of to-day is indicated by the black line drawn through Kansas, Nebraska and the Dakotas, Washington, Oregon

CHIEF FRONTIER WORK IS NOW BEING DONE.



the Territories of Arizona and New Mexico, the State of Oklahoma, California, and enclosing Montana, Wyoming, Nevada, Utah and Colorado.

another town the only Christian woman told me she had conducted fourteen funerals in twelve months, and that only two of those deceased had died a natural death. She said, 'We have no use for God out here till we get sick or some one dies and then we think of the God our mother knew back East.'

Why the
Church is
Needed

"Here in this town some time later we dedicated a chapel and in response to an invitation to attend, a seventeen year old girl said, 'You bet I will, for it is a darn good place to come to.' Don't laugh at her. It was the first time she had ever seen a church building, the first time she had ever been in a religious meeting, the first time she had ever heard the name of God taken in reverence or spoken in prayer. She is a type of thousands of the sons and daughters of American people on the frontier who are growing into maturity without ever hearing of God or His Gospel."

V

THE URGENT APPEAL

The Society's superintendents and secretaries and missionaries are constantly emphasizing the pressing needs of their fields.

Idaho's
Appeal

General Missionary Bowler of Idaho writes: "In one section where three years ago not half a dozen families lived, to-day there are eleven towns and 40,000 people. This will be repeated again and again in the next few years. At the new town of Jerome, sixteen miles from the railroad, I found electric lights, water works and street sprinklers. Three months before there was not a soul living within twelve miles of the location.

We ought to begin work in at least a score of new towns at once." Our field in southern Idaho has 225,000 people. We have 37 Baptist churches with 1,600 members, and 17 missionary pastors. Six out of 18 counties have no regular Baptist work, while there are eleven towns with from 500 to 3,000 people without Baptist services. Five new churches should be built this year.

Dr. C. A. Woody, Superintendent of the Pacific Coast Division, writes: "In Montana, with 800 school districts, there are more than 300, with an average population of 240, having no religious services of any sort; while 200 of the remaining 500 have no church buildings, and only occasional if any religious services. It is clearly within the truth to say that there are in this Division more than 2,000 school districts where no regular religious services of any sort are held, and four-fifths of these are never reached at all by any kind of religious influence."

How Shall
They Hear?

In New Mexico at the June meeting of the Board of the Convention nine applications were denied from worthy new churches solely because there were not funds. It is expected that there will be twice as many applications at the next Convention as there have ever been before. Similar instances of religious destitution and need might be multiplied almost indefinitely.

General Missionary Agar, of Montana, writes: "Scores of rapidly growing places on the main lines of railroad have no regular religious services. Preaching in one of these places of over 1,000 people, a young man responded to the invitation to accept Christ. When I talked with him he said, 'Tell me more about Jesus Christ. This is the first time I ever heard of Him and I do want to know more.'

Two
Montana
Incidents



Central Church, Spokane—First Meeting Place.

He had been born and brought up in a good sized town but there had been no religious services there. He had to come to this town more than sixty miles away before he could hear the Gospel. Another time I had an appointment to preach in the country ten miles from the railroad at 7.30 in the evening. The train was late and the roads bad so that it was after 10 o'clock when we sighted the preaching place and I told my driver to take me to his home as there would be no one there. But we drove up to the house and found sixty people waiting. I told them we would have a prayer and a hymn and then they could go. 'Oh, no!' they said, 'We want you to go ahead and preach.' So we had a regular service and the congregation was dismissed at 11.30 that night; and they said it was worth while waiting to hear the Gospel!"

Missions
in Mon-
tana

In Montana there are 21 missionary workers, and 23 mission fields and as many more out stations are occupied. Fourteen fields at least ought to be occupied the coming year. Four church edifices



House the Home Mission Helped to Build.

should be erected, and these ought to have \$3,000 aid from the Church Edifice Fund. (This can be done only if special offerings are made to the Fund). The General Missionary says: "The Baptists of the State are undertaking to raise 60 per cent. more for missionary work than last year, besides a small fund with which to purchase lots in growing towns. We need an increase of 100 per cent. in our resources in order to occupy new fields and carry on our work successfully throughout the State.

The General Missionary of East Washington and North Idaho, Rev. A. M. Allyn, reports 35 missionaries who have supplied 39 churches and 15 outstations. "We are not occupying one half the fields open to us to-day."

General Missionary L. Walton Terry, of West Washington says: "We have 98 churches with 8,251 members; 43 missionaries were under appointment. Additions by baptism in 1908 were 467, other additions 1,055, a total gain of 1,522. The mission churches themselves average \$22.30 per resident

Open
Fields Un-
occupied

30 Frontier Work of the

member for all purposes, and \$2.00 per capita for benevolence. Average salary \$627. Seven new fields were taken up. Six church edifices were erected, valued at \$28,400.

Appalling
Desti-
tution

"It is difficult to state how many new fields ought to be occupied the coming year. The religious destitution of Western Washington is appalling. Outside of the larger towns, very little religious work is being done by any denomination. Only 209 towns out of 1,146 in our Convention field have church organizations; leaving 937 towns and villages without religious privileges. About 56 per cent. of the children in Western Washington have never been enrolled in a Bible school. There are 33 towns with an aggregate of 49,000 inhabitants, or an average of 1,470 per town, without Baptist pastors. At several of these points there are from 15 to 20 Baptists desirous of organizing themselves into churches and ready to do what they can for the support of a missionary pastor, but aid to the extent of from \$300 to \$500 per year would be required from the Society and Convention; and the requisite funds are not available for any large advance. A great pioneer work remains yet to be done in this region. The large returns from previous missionary investments ought to stimulate us to greater endeavor now. This whole region is yet in its infancy, but is developing with remarkable rapidity."

See how invariable is the appeal; how urgent the need.

Oregon's
Oppor-
tunity

In Oregon 28 missionaries were at work in 1908, and more than 40 churches and outstations were supplied by them. That means much travel and wearing work, and the average salary was \$650! It takes heroism in the missionary's wife to keep the



How Florence, South Dakota, Grew From a Wheatfield in Six Months.

32 Frontier Work of the

family going on that. There were 1,170 additions to the churches, and four new churches organized. Says General Missionary W. B. Pope: "Baptists in Oregon stand on the threshold of a mighty advance. At least 18 new fields should be manned this year, and \$3,500 should be available to assist seven new churches in securing houses of worship. It will be to our everlasting shame if we let these days of opportunity slip from us."

Whole
Towns
Untouch-
ed in Cali-
fornia

General Missionary C. W. Brinstad of Northern California and Nevada reports: "One of the most perplexing problems confronting us is to take care of the increasing work. New towns are being built up in all parts of California and Nevada. At least 25 new fields should be occupied during the coming year. Of these, 18 are in Northern California and 7 in Nevada. There are whole communities untouched by the Gospel. One of these with an area of 16,000 square miles, which is greater than that of Massachusetts, Connecticut and Delaware combined, and containing at least three towns with a population of over 1,000 each, has not one evangelical church organization or missionary. In our Convention field are 67 cities, 215 towns and 1,083 other communities without Baptist churches, and many of them without churches of any denomination. The time has come for a forward movement in church edifice building in California. If we are to maintain the hold already secured upon many of our communities we must secure for our mission churches suitable plants in which to do their work.

Suitable
Plants
Essential

During 1908 there were 56 missionaries employed, of whom one served as general missionary, two as pastors-at-large, two itinerant missionaries, three district missionaries, one city missionary of

San Francisco, one acting as superintendent of the Oriental work, one street Evangelist for the Chinese, and 45 missionary pastors. The average total salary of the missionaries was \$654.61. The average aid given them by the Society and Convention was \$328.23."

Southern California has the same story of opportunity and need to tell. Forty-two missionary pastors are engaged there. It is interesting to note that the Young People's Societies of the field have pledged \$1,500 for the support of a new work in the Imperial Valley. This is practical and definite, and a stimulating example.

To quote a paragraph from the Annual Report of 1908: "The West still has first claims upon the Society, which rejoices in the splendid progress of the denomination throughout the entire region in recent years. The spirit of unity and of consecrated aggressiveness in Home Mission work is most cheering. Some of the younger State and Territorial Conventions, as shown in reports of Superintendents of Missions and of General Missionaries, have assumed financial obligations in our co-operative work that put to blush many abler Conventions in the older States. It is a joy to aid those who are heroically doing their utmost. Out of such stress and strain in missionary endeavor comes the sturdy material that gives character and power to the denomination.

First
Claims of
the West

"From many quarters come reports of a new and large inrush of settlers, where lands have lately been thrown open to settlement or where vast irrigation projects have approached or are approaching completion, and in connection also with extensive railway construction. The infilling of the middle

Inrush of
Settlers

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western regions is going forward at a rapid rate that requires our most vigorous effort and most liberal outlay to occupy new fields.

Over-
worked
Mission-
aries

"According to reports of our representatives, 59 mission churches became self-supporting last year; but there are fully 185 new fields that ought to be occupied the present year. Last year 100 new fields were taken up. Many missionaries have from two to five out-stations; while general and district missionaries make exploring tours into new localities to discover Baptists and to ascertain where new churches can be wisely organized."

VI

THE INDIAN MISSIONS

The Work
Since 1865

As a part of its frontier work, the Home Mission Society has from the beginning realized the obligation to evangelize the North American Indians. Until 1865 the work among them was under the charge of the Missionary Union. From that time, when transfer was made to the Home Mission Society, there has been a vigorous and successful prosecution of the work, especially among the Blanket Indians, or uncivilized tribes, on the Indian Reservations. Among the civilized tribes the educational work was found to be imperative if permanent results were to be secured, and two schools have been maintained, Indian University and Tahlequah Academy (now combined at Bacone, Oklahoma, near Muskogee, one of the State centers). Into this work of educating leaders, preachers and teachers of Indian blood, the Society has put \$275,000.



Dr. Chivers and His Typewriter Among the Crows.

In recent years our missions to the semi-civilized or "blanket" Indians have been attended with most gratifying results. Consecrated missionaries and their wives have wrought with great patience, sometimes for years, without a single conversion, but at length were richly rewarded in seeing many turn their steps into "the Jesus road." As an illustration, Rev. F. L. King and his wife labored seven long years (as Judson did in India) among the Arapahoes without seeing a single convert. The Indians came to like the missionaries, took their medicines when ill, sent their children to Sunday school, and went to the white man for counsel and help when in trouble, but would not go to the religious services. The missionary preached away to his wife and children and an occasional stray listener. At last the patient, quiet, self-sacrificing Christian life of the missionaries won the confidence and

The Fruits
of Patient
Service

36 Frontier Work of the

hearts of the Indians, and one day the break came. Minnie Lone Man was the first convert, and with her twenty-two Indians came to Missionary King and said they wanted to be baptized and walk in the Jesus Road. Soon there was an Arapaho Baptist Church; Chief Hail, a man of influence, became a member, and before long the famous old fighting warrior, Chief Left Hand, was a chief among the Christian converts. (His autobiography, full of interest, can be had by sending a two cent stamp to the Home Mission Society). That Arapaho church reaches more than four hundred families and its influence is far reaching.

Details of
the Mis-
sions

Among the Kiowas, work was begun in 1894; now there are four Baptist churches, with 451 members. Among the Comanches work was begun in 1903; now there is one church with 109 members. Among the Cheyennes, work began in 1895, and among the Arapahoes in 1898; now there are four churches with 226 members. Among the Caddoes and Wichitas there is one church with 40 members. An Apache church of 35 members was organized in July, 1908, with Missionary G. W. Hicks as pastor, and a neat chapel for a church home. This cost \$1,250, and the Indians themselves raised nearly half of it. The first deacons are Apache Jim, Black Bear, Roan Pony and Emmotah; and Apache John, a noted chief, is treasurer. Among the Indians in Oklahoma there are 11 Baptist churches with about 900 members. Since 1905 a mission among the Osages has been included in our co-operation work in Oklahoma.

Navajos
and Crows

In New Mexico a mission has been maintained among the Navajos since 1902, and in Montana a mission among the Crows since 1904. This is the

mission to which Chief White Arm belongs. His story has been told in detail, and may be obtained from the Society. The Women's Baptist Home Mission Society (Chicago) successfully maintained a mission for several years among the Kiowas of Oklahoma and another among the Hopis of Arizona. The Women's American Baptist Home Mission Society (Boston) has rendered valuable aid in educational work for the Indians.

Ten of these missions have considerable tracts of land with chapels, parsonages and other improvements, valued together at about \$30,000. The total expenditures by the Society for Indian missions, including its educational work, has been about \$400,000. The average annual expenditure is about \$20,000. In 1908 the entire mission force, including 26 teachers, was 52. High on the roll of missionary honor should be placed the names of the devoted workers in the Indian field. There are about 4,500 members in the Indian Baptist churches altogether.

Some
Results

VII

SOME OF THE VISIBLE TOTALS

In 1832, when the Home Mission Society was organized, there were in all the western field onward from Ohio, 900 feeble Baptist churches, 600 ministers and 32,000 members. West of the Mississippi were but a few hundred members. Taking seventeen of the newer States and Territories we find that in 1879, there were 83,222 Baptists in a population of 7,072,257; while now there are at least 250,000 in a population estimated at nearly 17,000,-

Growth of
the De-
nomina-
tion

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000. Then, there was one Baptist to about 84 of the population; now, one to 64. Much of this gain is due directly and indirectly to home mission work.

Totals
Worth
Noting

In his address on the seventy-fifth anniversary of the Society in 1907, Dr. Morehouse, who became Corresponding Secretary in 1880 and has been in continuous service ever since, says: "Would you know of general results in its missionary work? We point to 6,000 churches and 10,500 Sunday schools organized by its missionaries; 208,000 persons converted and baptized and as many more gathered with them into church folds; tens of thousands of copies of the Scriptures and millions of pages of other Christian literature wisely sown, and about 2,400 church edifices built by the Society's aid, mostly in the last twenty-five years. Probably eighty per cent. of the churches beyond the great lakes have had its fostering care, in several States and Territories hardly without an exception.

The amount expended by the Society for missionary work in the West is approximately seven millions of dollars, and for church edifice work seven hundred thousand dollars more.

Home and
Foreign
Inter-
linked

"Have the millions expended in the West paid? Most abundantly. Listen to this one fact in evidence: The Baptist churches of one State, which received \$292,000 missionary aid from the Society, have already given \$219,000 for foreign missions; of another, \$218,000; of another, \$201,000; and a Pacific Coast state which received from us \$328,000 has given \$270,000 to the same object. The Society has insisted upon the broadest development of the missionary spirit in the churches receiving its aid. The first known contribution of Western Baptists

to the Missionary Union, in 1847, was \$98.34. Since then from twenty of these Home Mission fields beyond the great lakes more than \$1,300,000 have gone to the foreign Society's treasury. And this, mark you, is but the beginning. Not money only, but robust missionaries, have gone thence to heathen lands, one of whom, in what God has wrought by him, is worth more than all we have put into that West—Clough among the Telugus. No other modern mission field on earth in seventy-five years has yielded so large returns for investments therein as the West.

“Remarkable also has been the conversion in recent years of hundreds of the Blanket Indians, among the Kiowas, Cheyennes, Arapahoes, Apaches, Comanches, and Crows; former warriors becoming humble, devoted followers of Christ.

“What are the results of an expenditure of more than a million dollars for the evangelization of the foreign populations in the frontier sections? A splendidly organized and aggressive body of 26,000 German Baptists; a zealous evangelistic contingent of 30,000 Scandinavian Baptists; thousands among various other nationalities who, with others and their immediate descendants that have become identified with American churches, muster now about 70,000, whose children and children's children will merge with us in our denominational work. And not only so, but German and Scandinavian lands, and Italy and China have been richly blessed by their redeemed sons returning with American ideals and methods and spirit to preach the Gospel there.”

The missionary force of the Home Mission Society, from 1832 to 1908, aggregated 35,597 commissioned workers. From 50 the first year the

Results
Among
Our
Foreign
Peoples

Success
Due to
Consecra-
tion



How a Missionary Pastor in Utah Went
Into The Mines to Win Men.

number has risen to 1,533 in 1908. The great majority of these have been engaged in the West. "Whatever success has attended the work is due, largely, under the blessing of God to men of force and foresight all along the frontier, who have endured and to-day are enduring hardness as good soldiers, living on meager salaries, with wives as worthy as themselves for their patient endurance of privations; heroes of the cross, whether on West-

ern fields or among the Negroes of the South or the Blanket Indians, or standing against ostracism and persecution among our foreign population, or fording swollen streams and threading mountain bridle-paths in Cuba and Porto Rico."

The hardships and deprivations which home missionaries are often called upon to endure are neither few nor light. In most instances the salaries received are very small, the policy of the Home Mission Society being to stimulate churches to become self-supporting at the earliest possible day, and for this reason, as well as for others, limiting its appropriations for pastors' support to the lowest practicable amount. It is sometimes the case, unfortunately, also, that the amount of the salary promised by the missionary church is not paid with promptness, so that the missionary is frequently greatly perplexed to know how to meet the expenses absolutely necessary for existence. Many a home missionary of good ability, well educated, with refined tastes and sensitive to a degree, finds himself compelled to limit his expenditures for clothing, for food, for books, and for all other things needful to the lowest point, and to deny himself not only luxurious, but oftentimes things which are ordinarily considered necessities.

Missionary Hardships

The pioneer missionary on western frontiers often finds himself greatly hindered in his work for the lack of a suitable meeting place; sometimes he can only find a hall up one or two flights of stairs, seated, it may be, with rude benches, poorly lighted, where the congregation is subjected to the annoyance of a saloon or gambling den on the floor below.

Nor must we forget the missionary's wife, whose

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A Word
for the
Wives

lot is often the most trying of all, and whose devotion and patience are everywhere manifested. Let a Montana missionary speak for a host of his brethren: "Were it not for my wife I could not do the work. She is organist at every meeting, teacher, superintendent of Home Department, visitor, president Mission Circle, trainer of children for all programs, State Secretary W. B. F. M. S. of W., besides having much company and three little ones to care for; and it is impossible to get help in this town to do washing, etc." To say nothing (for missionaries seldom mention finances) of having to make both ends meet on resources that render respectable existence a pressing and perplexing problem.



Meeting House in Oklahoma Built in Four Days.



Home Mission Churches in the Big Horn Basin, Wyoming.

HOME MISSION FACTS GROUPED
FOR CONVENIENT REFERENCE

THE AMERICAN BAPTIST HOME MISSION
SOCIETY, ORGANIZED IN NEW YORK
CITY, APRIL 27, 1832.

Number of Missionary Workers: In 1833, 50; in 1908, 1,533. Total number of workers, 1832-1908, 35,597.

Receipts in 1832-3, \$6,586.73; in 1908, \$721,672.10.

Grand total of receipts in the 75 years, 1832-1907, \$16,000,000.

Amount expended in the West, about \$7,000,000.

Number of Baptists in 1832, 172,000 Northern, 213,000 Southern; in 1908, 4,969,524. Of this total, the White Baptists of the North number about 1,100,000; Southern White Baptists, 1,869,000; Negro Baptists South, 2,000,000.

Total amount expended in Educational work among the Negroes, \$4,000,000.

Total amount expended in Indian Missions, \$800,000.

Total amount expended in Church Edifice work, about \$700,000. The Church Edifice Department was established in 1881.

Total number of churches organized by the Society, 1832-1908, 6,158.

Total number of Church Edifices erected by Society's aid, 2,735.

Total number of Converts baptized by missionaries, 215,572.

Number of Nationalities included in the Society's work among the foreign population, 22.

Home Mission Society 45

Number of Schools, 39; teachers, 309; scholars, 9,000.

Number of Indian Missions, 22; among 16 tribes: Cherokees, Delawares, Creeks, Seminoles, Choctaws, Chickasaws, Wichitas, Caddoes, Kiowas, Comanches, Cheyennes, Osages, Arapahoes, Apaches, Navajos and Crows. Total number of Indian church members, about 4,500.

Number of Missionary Workers in 1908 in the West, Southwest and Northwest: Minnesota, 73; Oklahoma, 233; Texas, 25; South Dakota, 41; North Dakota, 32; Montana, 28; Wyoming, 11; Colorado, 37; New Mexico, 38; Arizona, 23; Utah, 11; Nevada, 4; Idaho, 26; California, 99; Oregon, 40; Washington, 86. A total of 806.

Missionaries in Mexico, 33; Cuba, 38; Porto Rico, 39.

Missionaries among 22 foreign peoples, 435.

Total number of Churches and Stations supplied in 1908 by missionaries, 2,158. Baptisms reported, 7,404. Churches organized, 45.

The Baptist Home Mission Monthly, illustrated; organ of the Society; subscription 50 cents, 35 cents in clubs.

Officers at Headquarters: Corresponding Secretary, H. L. Morehouse, D. D., in service since 1880; Associate Corresponding Secretary, Chas. L. White, D. D.; Field Secretary, Lemuel Call Barnes, D. D.; Editorial Secretary, Howard B. Grose, D. D.; Treasurer, F. T. Moulton.

The Society publishes Literature concerning all phases of its work. Catalogue will be sent on application.

Address: The American Baptist Home Mission Society, 312 Fourth Ave., New York City.

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QUESTIONS ON THE WORK OF BAPTISTS ON THE FRONTIER

What was the earliest form of home mission work among the Baptists?

What was the first Baptist Society organized specifically for missionary effort?

When and where was the American Baptist Home Mission Society organized?

What was the Society's policy with regard to newly developing territory?

During what period were the leading western States occupied as missionary territory?

What are the principal frontier States to-day?

Have frontier conditions changed essentially from those of an earlier day?

What are the frontier conditions of the present?

Illustrate the rapid growth in the West by Oklahoma.

In the matter of giving, how do the Baptists on the frontier compare with those in the more settled States?

Is there religious destitution in the West? What can you say of Utah, Montana, Wyoming, New Mexico?

What are the conditions in Oregon and Washington as regards unchurched communities?

What has the Home Mission Society done for the evangelization of the Indians?

How many members are there in the Indian mission churches?

How many churches have been organized by the Home Mission Society?

How many persons have been converted and baptized by the home missionaries?

How many Sunday Schools have been organized by the Society's representatives?

How much money has the Society expended in its frontier work in the West and Southwest?

What can you say of the influence of the home work upon the foreign mission giving?

How many Baptists were there in 1832? How many in 1908? What number of these are in the constituency of the Northern Baptist Convention?

What is the total missionary force of the Home Mission Society from the beginning until the present?

What conditions must be endured by the home missionary and his wife and family?

How many meeting houses has the Church Edifice Department of the Home Mission Society helped build?

TOPICS FOR DISCUSSION AND SPECIAL CONSIDERATION

What relation does the evangelization of America bear to the evangelization of the world?

Compare the situation and support of the missionary on the home field with that of the missionary on the foreign field, showing the differences in environment and work, and the demands upon heroism in each.

What legitimate appeal does the immigration of the present make to the Christian patriot, and especially to the Protestants?

Have the Baptist churches of to-day as keen an interest in the unevangelized and unchurched as had the churches in the first half of the nineteenth century?

[illegible]

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